

Kalimāt fī Bayān At-Tāghūt wa Wujūb Ijtinābihi

Words that clarify the meaning of Tāghūt and the Obligation to Avoid it



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He is As-Shaykh Sulaymān ibn Sahmān ibn Muslih ibn Hamdān An-Najdī (رحمه الله). He was a Faqīh and a writer and a major Scholars of Islām. He was born in 1266 H (1850) in Al-Saqā village and died in the year 1339 H (1931).

He moved with his father to Ar-Riyādh during the reign of Faysel ibn Turkī, and he learned Tawhīd, Fiqh and the Arabic language from its scholars.

He has a lot of books and writings from them:

- Kashf Al-Awhām wa Al-Altibās 'an Tashbīh ba'd Al-Aghbiyāa min Al-Nās
- Iqāmat Al-Hujjah wa Ad-Dalīl wa idāh Al-Mahajjah wa As-Sabīl
- As-Sinnāt Al-Hidād fi Ar-Radd 'ala Al-'Alawī Haddād
- Al-Bayān Al-Mubdī li Shanā'it Al-Qawl Al-Majdī
- Tabri'at As-Shaykhayn
- Minhāj Ahl Al-Haq wa Al-itibāa'
- As-Sawā'iq Al-Mursalah
- Irshād At-Tālib ila Aham Al-Matālib

And many many more.

We ask Allāh to have mercy on him and to make this Risālah beneficial for the Muslims.

بسم الله الرحمن الرحيم

Bismī Allāh Ar-Rahmān Ar-Rahīm

هذه كلمات في بيان الطَّاغُوتِ ووجوب اجتنابه. قال الله تعالى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ فبين تعالى أن المستمسك بالعروة الوثقى هو الذي يكفر بالطَّاغُوتِ. لأنه قد يدعي المدعي أنه يؤمن بالله وهو لا يجتنب الطَّاغُوتِ، وتكون دعواه كاذبة.

قال تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ فأخبر أن جميع المرسلين قد بعثوا باجتناب الطَّاغُوتِ؛ فمن لم يجتنبه فهو مخالف لجميع المرسلين. قال تعالى: ﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ﴾ ففي هذه الآيات من الحجج على وجوب اجتنابه وجوه كثيرة، والمراد من اجتنابه: بغضه وعداوته بالقلب؛ وسبه وتقييده باللسان؛ وإزالته باليد عند القدرة؛ ومفارقته. فمن ادعى اجتناب الطَّاغُوتِ ولم يفعل ذلك؛ فما صدق.

These are some words that will clarify the meaning of At-Tāghūt and the obligation to avoid it. Allāh Ta'āla said: "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing." [2: 256].

So Allāh Ta'āla makes clear that the one who has grasped the most trustworthy handhold is the one who rejects the Tāghūt, and He made rejecting it before affirming belief in Allāh. This is to prevent the claimer from claiming that he believed in Allāh while he didn't reject at-tāghūt, and that his claims are lies.

Allāh Ta'āla said: "And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid tāghūt." [16:36] So He informed us that all Messengers were sent to avoid tāghūt, so the one who doesn't avoid tāghūt contradicts all the Messengers. Allāh Ta'āla said: "But those who have avoided tāghūt, lest they worship it, and turned back to Allāh - for them are good tidings." [39:17]

And in these verses you have the proofs for the obligation of avoiding the Tāghūt from many perspectives. And what is meant by avoiding it, is hating it and having animosity towards it with the heart, and to curse and slander it with the tongue, and to remove it with the hand when capable of doing so, and to abandon it. So the one who claims to avoid at-tāghūt and doesn't do any of these things is not sincere.

وأما حقيقته والمراد به، فقد تعددت عبارات السلف عنه، وأحسن ما قيل فيه، كلام ابن القيم رحمه الله تعالى، حيث قال: الطاغوت ما تجاوز به العبد حده من معبود، أو متبوع، أو مطاع؛ فطاغوت كل قوم من يتحاكمون إليه، غير الله ورسوله، أو يعبدونه من دون الله، أو يتبعونه في غير بصيرة من الله، أو يطيعونه فيما لا يعلمون أنه طاعة لله؛ فهذه طواغيت العالم، إذا تأملتھا، وتأملت أحوال الناس معها، رأيت أكثرهم ممن أعرض عن عبادة الله إلى عبادة الطاغوت، وعن طاعته ومتابعة رسوله، إلى طاعة الطاغوت ومتابعته، انتهى.

As for the reality of At-Tāghūt and what is meant with it, there are many sayings from the Salaf about it. And the best that was said regarding it, are the words of ibn Al-Qayyim (رحمه الله), when he said: "It is everything in which man exceeds his limits, whether it being worshiped, followed, or obeyed. So the tāghūt of every community is he from whom judgment is sought, instead of what Allāh and His Messenger have ruled,

or those whom they worship besides Allāh, or whom they follow without a proof from Allāh, or whom they obey, while not knowing if it is in accordance to the Judgment of Allāh. So these are the tawāghīt of the world, if you were to contemplate regarding them and see the conditions of the people with them, you would see that most of them have turned away from worshipping Allāh Alone, to worshipping tāghūt, away from seeking judgment from Allāh and His Messenger, to seeking judgment from tāghūt; away from obeying Him and following His Messenger, to obeying and following the tāghūt.” [1]

وحاصله: أن الطاغوت ثلاثة أنواع: طاغوت حكم، وطاغوت عبادة، وطاغوت طاعة ومتابعة؛ والمقصود في هذه الورقة هو طاغوت الحكم، فإن كثيرا من الطوائف المنتسبين إلى الإسلام، قد صاروا يتحاكمون إلى عادات آبائهم، ويسمون ذلك الحق بشرع الرفاقة، كقولهم شرع عجمان، وشرع قحطان، وغير ذلك، وهذا هو الطاغوت بعينه، الذي أمر الله باجتنابه.

And to sum up, (i.e. the words of ibn Al-Qayyim) the Tāghūt is of three kinds: "The Tāghūt of Hukm (ruling), the Tāghūt of 'ibādah (worship), and the Tāghūt of At-Tā'ah and Al-Mutāba'ah (obeying and following). And what is meant in this paper is the Tāghūt of Al-Hukm. This is because a lot of the groups who attributed themselves to islām, started seeking judgment from the traditions of their ancestors and they've named it the 'Shar' Al-Rafāqah', like their saying the Shar' of 'Ajman, and Shar' Qahtān and so on. And this is At-Tāghūt specifically, which Allah commanded [us] to avoid."

وذكر شيخ الإسلام ابن تيمية في منهاجه، وابن كثير في تفسيره: أن من فعل ذلك فهو كافر بالله، زاد ابن كثير يجب قتاله، حتى يرجع إلى حكم الله ورسوله.

And Shaykh Al-Islām ibn Taymiyyah mentioned in his Minhāj As-Sunnah and ibn Kathīr in his Tafsīr, that whoever does that is a Kāfir bi Allāh. And ibn Kathīr added: “It becomes Wājib (obligatory) to fight him until he returns back to the Hukm of Allāh and His Messenger (ﷺ).”

قال شيخ الإسلام ابن تيمية رحمه الله: ﴿ولا ريب أن من لم يعتقد وجوب الحكم بما أنزل الله على رسوله فهو كافر، ومن استحل أن يحكم بين الناس بما يراه هو عدلاً من غير اتباع لما أنزل الله فهو كافر، فإنه ما من أمة إلا وهي تأمر بالحكم بالعدل، وقد يكون العدل في دينها، ما رآه أكابرهم، بل كثير من المنتسبين إلى الإسلام، يحكمون بعاداتهم التي لم ينزلها الله، كسوالف البوادي، وكأوامر المطاعين في عشائرتهم، ويرون أن هذا هو الذي ينبغي الحكم به، دون الكتاب والسنة، وهذا هو الكفر. فإن كثيراً من الناس أسلموا، ولكن مع هذا لا يحكمون إلا بالعادات الجارية، التي يأمر بها المطاعون في عشائرتهم؛ فهؤلاء إذا عرفوا أنه لا يجوز لهم الحكم إلا بما أنزل الله، فلم يلتزموا ذلك، بل استحلوا أن يحكموا بخلاف ما أنزل الله، فهم كفار﴾ انتهى

Shaykh Al-Islām said: “There is no doubt that a person who doesn’t believe in the obligation of ruling with what Allāh revealed to His Messenger (ﷺ), that he is a kāfir. And a person who deems it permissible to judge between the people according to what he thinks is justice, without adhering to what was revealed by Allāh, he is a kāfir. Because there is not a nation but enjoys ruling with justice, although justice according to their Dīn is what their leaders consider as such. But, many who affiliate themselves to islam, judge with the traditions and customs which were not revealed by Allāh. Such as the customs of the bedouins, which they inherited from their forefathers, who were obeyed Rulers. And they believe that such customs must be applied, excluding the Kitāb and Sunnah, and such beliefs constitute Al-Kufr.

There are many people who have accepted islām, but despite that they don't rule except by the prevailing customs that are commanded by obeyed rulers from among their tribes. Such people, when they know that it's not permissible to rule by something other than what Allāh has revealed and yet don't apply it, rather they deem it as lawful to rule by something other than Allāh has revealed, they are kufār.” [2]

وفيه بيان كفر الحاكم نفسه، والمتحاكمين على الوجه الذي ذكره، وكذا من لم يعتقد وجوب ما أنزل الله، وإن لم يكن حاكما ولا متحاكما، فتأمله.. ذكره عند قوله تعالى: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

His words clarify the disbelief of the ruler himself and those who seek judgment from other than Allāh like in the situations he mentioned. The same for one who doesn't believe in the obligation of judging with what Allāh has revealed even if he's not a ruler or the one seeking judgment. So contemplate! He said this as commentary on the āyah: "And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers." [5:44]

قال ابن كثير رحمه الله تعالى في قوله تعالى: 'أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ': ﴿ينكر تعالى على من خرج عن حكم الله تعالى، المشتمل على كل خير وعدل، الناهي عن كل شر، إلى ما سواه من الآراء والأهواء، والاصطلاحات التي وضعها الرجال، بلا مستند من شريعة الله، كما كان أهل الجاهلية يحكمون به من الجاهلات، كما يحكم به التتار من السياسات، المأخوذة من جنكسخان الذي وضع لهم كتابا مجموعا من أحكام، اقتبسها من شرائع شتى، من الملة الإسلامية، وفيه كثير من الأحكام أخذها عن مجرد نظره، فصار في بنيه يقدمونه على الحكم بالكتاب والسنة؛ ومن فعل ذلك فهو كافر، يجب قتاله حتى يرجع إلى حكم الله ورسوله، فلا يحكم سواه في كثير ولا قليل﴾ انتهى

And Al-Hāfith ibn Kathīr (رحمه الله) said as an explanation of the saying of Allāh ‘Then is it the judgment of [the time of] ignorance they desire?’ [5:50]: “Allāh Ta’āla makes Inkār (i.e. vehemently objects to) those who turn away from the Hukm of Allāh, the laws that are based on what is good and the laws that forbid what is evil, and follow other opinions, desires, and terminologies, implemented by man with no evidence from the Shari’ah of Allāh backing them. Like the people of Al-Jāhiliyah were ruling with their Pre Islāmic habits, and like the Tartars who were under control of the politics of Genkīs Khān. He implemented for them a book which was a mixture of laws he took from various laws and from the Islāmic Millah, and a lot of those laws suited his views and desires. And his descendants gave these laws precedence over the ruling with the Kitāb (Qur’ān) and Sunnah. And whoever does this, becomes a kāfir and fighting him becomes Wājib (obligatory), until he returns back to the Hukm of Allāh and His Messenger (ﷺ) and seeks judgment from it in both the minor and major issues.”

وما ذكرناه من عادات البوادي، التي تسمى "شرع الرفاقة" هو من هذا الجنس، من فعله فهو كافر، يجب قتاله حتى يرجع إلى حكم الله ورسوله، فلا يحكم سواه في قليل ولا كثير.

And what we have mentioned as the customs of the bedouins is, what they named "Shar' Al-Rafāqah" and it is this form that whoever does it he becomes a kafir and fighting him becomes a Wājib (obligatory), until he returns back to the Hukm of Allāh and His Messenger (ﷺ) and seeks judgment from it in both the minor and major issues.”

وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ﴾
 الْآيَاتِ إِلَى قَوْلِهِ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُونَ عَنْكَ صُدُودًا﴾

And Allah Ta'ala said: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Tāghūt, while they were commanded to reject it; and shaytān wishes to lead them far astray." [4:60] until Allāh saying: "And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion." [4:61]

قال الشعبي: "كان بين رجل من اليهود ورجل من المنافقين خصومة، فقال اليهودي: تتحاكم إلى محمد صلى الله عليه وسلم، عرف أنه لا يأخذ الرشوة، ولا يميل في الحكم. وقال المنافق: تتحاكم إلى اليهود، لعلمه أنهم يأخذون الرشوة، ويميلون في الحكم. ثم اتفقا عليّ، أنهما يأتيان كاهنا في جهينة، فيتحاكما إليه، فنزلت ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ﴾

Ash-Sha'bī said: "There was a dispute between a man from the jews and a man from the munāfiqīn. So the jew said: We will seek judgment from Muhammad (ﷺ) because he knew that he doesn't take bribes nor does he incline to favor in judgment. The munāfiq said: We will seek judgment from the jews, because he knew they take bribes and incline to favor in judgment. They agreed to go to a kāhin in Jouhaynah in order to seek judgment from. So Allāh revealed: "Have you not seen those who claim to have believed." [4:60] [4]

وقيل نزلت في رجلين اختصما، فقال أحدهما: تترافع إلى محمد صلى الله عليه وسلم، وقال الآخر: إلى كعب بن الأشرف؛ ثم بعد ذلك ترافعا إلى عمر بن الخطاب، فذكر له أحدهما القصة، فقال للذي لم يرض برسول الله صلى الله عليه وسلم: أأكذلك؟ قال: نعم، فضربه بالسيف فقتله، فنزلت الآية

And it is said that it was revealed on two man who had a dispute, so one said: We bring this case to Muhammad (ﷺ), and the other said: "We bring it to Ka'b ibn Al-Ashraf". After that this case was brought to 'Umar ibn Al-Khattāb, so one of them narrated the story to him, so he said to the one who wasn't pleased with the Messenger of Allāh (ﷺ) as a judge: "Just like that?" The man said: "Yes." So 'Umar struck him with his sword and killed him, and the āyah was revealed. [5]

وهكذا ينبغي أن يفعل بالمتحاكمين إلى الطواغيت؛ فإذا كان هذا الخليفة الراشد، قد قتل هذا الرجل، بمجرد طلبه التحاكم إلى الطاغوت، فمن هذا عادته التي هو عليها، ولا يرضى لنفسه وأمثاله سواها، أحق وأولى أن يقتل، لردته عن الإسلام، وعموم فساده في الأرض.

And this is how those who seek judgment from the tawāghīt should be dealt with. So if this Rightly Guided Khalifah killed this man just because he demanded judgment from the Tāghūt. This was his habit that he was upon, and he wasn't pleased with it for himself nor for others. He deserved to be killed due to his apostasy from Islām, and all the corruption he is spreading on the earth.

فإنه لا صلاح للخليقة، إلا بأن يكون الله معبودها، والإسلام دينها، ومحمد نبيها الذي تتبعه، وتتحاكم إلى شريعته، ومتى عدم ذلك عظم فسادها، وظهر خرابها.

Because there is no goodness for the creation except when Allāh is their Worshipped Deity, and Islam their religion, and Muhammad their Prophet who they follow, and seek judgment in his Shari'ah. And when this is absent, corruption increases and the destruction becomes apparent.

فَقَوْلُهُ تَعَالَى: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ﴾ الْآيَةُ، بَيَانُ بَأْسٍ مِنْ زَعْمِ الْإِيمَانِ بِاللَّهِ وَبِرَسُولِهِ، وَهُوَ يَحْكُمُ غَيْرَ شَرِيعَةِ الْإِسْلَامِ، فِيهِوَ كَاذِبٌ مُنَافِقٌ، ضَالٌّ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ، كَمَا قَالَ تَعَالَى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يَحْكُمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسْلِمُوا تَسْلِيمًا﴾ فَأَقْسَمَ بِنَفْسِهِ: أَنَّ الْخَلْقَ لَا يُؤْمِنُونَ، حَتَّىٰ يَحْكُمُوا الرَّسُولَ ﷺ فِي جَمِيعِ مَوَارِدِ النَّزَاعِ؛ فَإِذَا حُكِمَ انْتَفَى الْحَرَجُ بَاطِنًا، وَحَصَلَ التَّسْلِيمُ الْكَامِلُ ظَاهِرًا؛ فَمَنْ لَمْ يَحْصُلْ مِنْهُ ذَلِكَ فَالْإِيمَانُ مُنْتَفٍ عَنْهُ.

So He Ta'āla saying: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? [4:60] until the end of the āyah. It makes clear that the person who claims to believe in Allāh and His Messenger while ruling with other than the Shari'ah of Islām, he is a lying munāfiq who is deviated from the Straight Path like Allāh Ta'āla said: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [4:65] So Allāh swears by Himself that the creation will not believe, until they make the Messenger (ﷺ) a judge in all their conflicts. So when they make him a judge the inward discomfort will be nullified, and the full and outward submission appears. So the one who doesn't do this imān is nullified from him.

وقد تظاهرت الأدلة الشرعية، بالدلالة على ذلك، فذم الله في كتابه من أعرض عن حكم رسول الله، قال الله تعالى: ﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ أَفَبِلِ قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

And the Shar'ī evidence clearly states in proving this, and Allāh condemned in His Book the people who turn away from the Hukm of His Messenger. Allāh Ta'āla said: And when they are called to [the words of] Allāh and His Messenger to judge between them, at once a party of them turns aside [in refusal]. But if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allāh will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers. The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say: "We hear and we obey." And those are the successful ones. [24:48-52]

واعلم: أنه ما دعا داع إلى حق، إلا كان للشيطان شبهة عنده، يصد بها الناس عنه، ومن ذلك أنه إذا قيل لأهل الطاغوت: ارجعوا إلى حكم الله ورسوله، واتركوا أحكام الطواغيت، قالوا: إنا لا نفعل ذلك إلا خوفا من أن يقتل بعضنا بعضا، فإني إذا لم أوافق صاحبي، على التحاكم إلى "شرع الرفاقة" قتلني أو قتلته.

You should understand that whenever a caller calls to the Truth, you will find that shaytān has prepared for it a Shubhah (doubt), by which he hinders people from it. From it is, when you say to the people of tāghūt: 'Come back to the Hukm of Allāh and His Messenger and leave the laws of the tawāgith.'

They will say: 'We are only doing it out of fear that we will kill each other, because if I disagree with my opponent in seeking judgment from the Shar' of Al-Rafāqah (i.e. from tāghūt), either he will kill me or I will kill him'.

فالجواب أن نقول: يظهر فساد هذه الشبهة الشيطانية، بتقرير ثلاثة مقامات

And we answer this by saying: "The corruption of this shaytānic Shubhah is confirming three Maqāmat:

المقام الأول: أن الفساد الواقع في الأرض، من قتل النفوس، ونهب الأموال، إنما هو بسبب إضاعة أوامر الله، وإرتكاب نواهيه، كما قال تعالى: ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾ قال المفسرون من السلف (البر) أهل العمود من البوادي، (والبحر) أهل القرى.

The First Maqām, all corruption that occurs on earth like killing people and plundering their wealth happens because the Commandments of Allāh are forsaken and His Prohibitions are being committed, like Allāh Ta'āla said: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned." [30:41] The mufasssirrīn of the Salaf said Al-Barru (throughout the land) means; people of the countryside, and Al-Bahri: the people of the villages.

أخبر تعالى: أن ظهور الفساد في البادية والحاضرة، سببه أعمالهم؛ فلو أنهم عبدوا ربهم، وحكموا بنبيهم، لصلحت أحوالهم، ونمت أموالهم وأنفسهم، كما قال تعالى: ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾ قال تعالى: ﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

Allāh Ta'āla informed us that corruption has become widespread in the countryside and the cities because of their own deeds. Had they worshiped their Lord and appointed their Prophet as judge, their affairs would have been reformed, and their lives and wealth would have increased like Allāh Ta'āla said: "And if only the people of the cities had believed and feared Allāh, We would have opened [i.e. bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning." [7:96] And Allāh Ta'āla said: "And is it not sufficient for them that We revealed to you the Book [i.e., the Qurān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe. Say, "Sufficient is Allāh between me and you as a Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allāh - it is those who are the losers." [29:51-52]

فَأخْبِر: أَنَّ الرَّحْمَةَ فِي هَذَا الْقُرْآنِ، فَمَنْ اكْتَفَى بِهِ عَنْ أَحْكَامِ الْبَاطِلِ، فَهُوَ الْمَرْحُومُ، وَمَنْ أَعْرَضَ عَنْهُ إِلَى غَيْرِهِ، فَهُوَ الْخَاسِرُ؛ فَإِذَا أَعْرَضَ النَّاسُ عَنْ كِتَابِ رَبِّهِمْ، وَحَكَمُوا غَيْرَ نَبِيِّهِمْ، عَاقَبَهُمُ اللَّهُ بِأَنْ يُعَادِيَ بَعْضُهُمْ بَعْضًا، وَيَقْتُلَ بَعْضُهُمْ بَعْضًا، كَمَا قَالَ تَعَالَى: ﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يَنْبَغُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ﴾

So Allāh informed us that Ar-Rahmah (Mercy) can be found in this Qur'an. And the one who is content with it over the laws of falsehood then he is the Al-Marhūm (the one who attains Allāh's Mercy). And the person who turns away from it, and turns to something else than he is Al-Khāsir (i.e. the loser). Indeed, when people turn away from the Book of their Lord, and appoint other than their Prophet as judge,

Allāh will punish them with hostility among each other, and they will kill each other like Allāh Ta'āla said: "And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allāh is going to inform them about what they used to do." [5:14]

ولكن لما عاد الإسلام غريبا كما بدأ، صار الجاهلون به، يعتقدون ما هو سبب الرحمة، سبب العذاب، وما هو سبب الألفة والجماعة، سبب الفرقة والاختلاف، وما يحقن الدماء سببا لسفكها، كالذين قال الله فيهم: ﴿وإن تصيبهم سيئة يطيروا بموسى ومن معه ألا إنما طائرهم عند الله ولكن أكثرهم لا يعلمون﴾

However when Islām became strange again like it was at its beginning, those who were ignorant about its reality started believing that the reasons for Rahmah (mercy) were reasons for 'Adhāb (punishment), and that the reasons for unity and coming together were the reasons for disunity, dispute and disagreement, And that the reasons for safeguarding the blood (of people) were reasons for spilling it, like those about whom Allāh said: "And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allāh, but most of them do not know." [7:131]

وكذلك الذين قالوا لأتباع الرسل: ﴿إنا نطيرنا بكم لئن لم تنتهوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾ قالوا طائركم معكم إن ذكركم بل أنتم قوم مسرفون ﴿

Likewise those who said to the followers of the Messengers: "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment.

They said, "Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people." [36:18-19]

فمن اعتقد أن تحكيم شريعة الإسلام، يفضي إلى القتال والمخالفة، وأنه لا يحصل الاجتماع والألفة، إلا على حكم الطاغوت، فهو كافر عدو لله ولجميع الرسل؛ فإن هذا حقيقة ما عليه كفار قريش، الذين يعتقدون أن الصواب ما عليه آبائهم، دون ما بعث الله به رسوله صلى الله عليه وسلم

So the one who believes that implementing the Sharī'ah of Allāh leads to fighting and disagreement, and that unity and coming together will only happen by implementing the laws of Tāghūt, he is a kāfir and an enemy of Allāh and all the Messengers. Indeed, this is the reality of kufār in Quraish who believed that the correct view was what their ancestors were upon, and not what was revealed by Allāh to His Messenger (ﷺ).

المقام الثاني: أن يقال: إذا عرفت أن التحاكم إلى الطاغوت كفر، فقد ذكر الله في كتابه أن الكفر أكبر من القتل، قال: ﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾ وقال: ﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾ والفتنة: هي الكفر؛ فلو اقتلت البادية والحاضرة، حتى يذهبوا، لكان أهون من أن ينصبوا في الأرض طاغوتا، يحكم بخلاف شريعة الإسلام، التي بعث الله بها رسوله صلى الله عليه وسلم

The second Maqām, When said: "If you know that seeking judgment from the tāghūt constitutes kufr, then Allāh mentioned in His Book that Al-Kufr is greater than killing, He said: "And fitnah is greater than killing" [2:217] and: "Fitnah is worse than killing" [2:191] And Al-Fitnah is Al-Kufr: So if the people of the villages and cities would fight each other until they annihilate one another, this would be better for them than placing a tāghūt in their land, who rules in contradiction to the Islāmic sharī'ah, that Allāh sent His Messenger (ﷺ) with."

المقام الثالث: أن نقول: إذا كان هذا التحاكم كفراً، والنزاع إنما يكون لأجل الدنيا، فكيف يجوز لك أن تكفر لأجل ذلك؟ فإنه لا يؤمن الإنسان، حتى يكون الله ورسوله أحب إليه مما سواهما، وحتى يكون الرسول أحب إليه من ولده ووالده والناس أجمعين. فلو ذهبت دنياك كلها، لما جاز لك المحاكمة إلى الطاغوت لأجلها، ولو اضطرك مضطر وخيرك، بين أن تحاكم إلى الطاغوت، أو تبذل دنياك، لوجب عليك البذل، ولم يجز لك المحاكمة إلى الطاغوت

The third Maqām, is when we say: If this Tahākum constitutes Kufr, and conflicts are caused due to worldly matters, how can it be deemed permissible for you to commit kufr because of worldly matters? Indeed, a person can not be a Muslim until Allāh and His Messenger are more beloved to him than everything else, and until the Messenger is more beloved to him than his son and his father and all the other people. So even if you lose your entire world, it's not allowed for you to seek judgment from the tāghūt for its sake, so even if they compelled you, and gave you a choice between seeking judgment from the tāghūt and losing your Dunyah, it is Wājib (obligatory) upon you to lose your Dunyah and it's not allowed for you to seek judgment from the Tāghūt..

والله أعلم، وصلى الله على محمد، وآله وسلم تسليماً كثيراً

And Allāh knows best and may the peace and blessings be upon Muhammad (ﷺ)."

Footnotes:

- [1] i'lām Al-Muwaqī'in 'an Rabb Al-'Alamīn 1/40
- [2] Minhāj As-Sunnah An-Nabawiyyah 5/130
- [3] Tafsīr ibn Kathīr 3/131
- [4] Tafsīr At-Tabarī 8/508
- [5] Narrated by ibn Abī Hatim Ar-Rāzī in his Tafsīr 2/351

The full Risālah by the Shaykh can be found in Ad-Dorar As-Saniyyah Volume 14 page 502 - 511.

